



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Ata<sup>1</sup> (approached/sprung: from afar) Allah's command<sup>x</sup> so let-not you<sup>z</sup> affirmably hasten<sup>2</sup> it<sup>x</sup>; subhana<sup>3</sup> (Allah is hallowedly and marvelously deemed transcending all defects/and solemnly all stand in awe and utmost consecration of) Him, and ta'aala (ever elevated [He]) amma(regarding) what they<sup>z</sup> partner (deities with Him).</i>	أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾
2. <i>Younaẓẓelo (repetitively descends [He]) the angels<sup>4</sup> by the Roohe<sup>5</sup> (His revelation/mercy/The Qur'an) of His command<sup>x</sup> on whom<sup>p</sup> [He] wills of His ebad (worshippers-/submitters/slaves), that let-warn you<sup>z</sup> surely it<sup>x6</sup> (is), no an elaha (a deity) except Me, so ettago'ne<sup>7</sup> (let you<sup>z</sup> reverently guard against the displeasure of Mine).</i>	يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾
3. <i>[He] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> by the right, ta'aala (ever elevated [He]) amma (regarding) what they<sup>z</sup> partner (deities with Him).</i>	خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٣﴾
4. <i>[He] created the mankind of a nuttfa'ten (sperm-drop)<sup>w8</sup> then edha (suddenly/whereas) he (is) khabasseemon (iterative antagonist) manifest.</i>	خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٤﴾
5. <i>And the an'aama<sup>w9</sup> (cattle/sheep/goats/and camels) [He] created it<sup>w</sup> for you<sup>b</sup>; in it<sup>w</sup> warmth and benefits<sup>w</sup> and from it<sup>w</sup> you<sup>z</sup> eat.</i>	وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾
6. <i>And for you<sup>b</sup> in it<sup>w</sup> (is) a beauty<sup>x</sup> when you<sup>z</sup> home<sup>10</sup></i>	وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ ﴿٦﴾

<sup>1</sup> The word "أتى" = *came/sprung from afar*. The commentators of The Qur'an are of *two schools of thought* regarding "أتى," loosely for lack of a better term, translated as: "*came (sprung from afar) Allah's command.*" Some maintains that it is His Message: (i.e. The Qur'an and the true Hadeeth). Others say that it is the *Day of Judgment* which is *approaching quickly* = *springing*, so with respect to Allah the *past*, the *present* and the *future* are *alike*. So we have to be ready for it *immediately*, always remembering that a *day* "enda" (with respect to) Allah is "*like one thousand year(s) of your reckoning*," as states (S22:47).

<sup>2</sup> That is its arrival.

<sup>3</sup> The word "subhanabo" = "سبحانه" has *no* English equivalent. The word is made up of two parts: "subhana" and the pronoun "bo" = "Him." Wherever the word "subhana," or its associates/inflections such as "سبحان" or "سبحانك" occur all are *associated with the divine uniqueness* of Allah, see footnote 2643 above regarding *subhana*.

<sup>4</sup> See the *Lexicon* attached to this Translation regarding the word "الملائكة" although in the *plural* what is meant is *one great* and most eminent angel, that of *Gabriel*, peace be upon him. The plural designation is to indicate his eminence.

<sup>5</sup> It is stated in "اللسان" for the word "ar-Rool" and "ar-Rawh" two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*). However, "ar-Rool" (*the Roohe*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *The Qur'an*, (4) *the revelation* (Qur'an or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *creatures who are special angels*, who are "guardians" over the angels who are the guardians over the humans, and (9) *the fresh breeze*, and (10) *rest*.

<sup>6</sup> The pronoun "هـ" in "أنه" refers to "the right" or "the truth" or "the matter," all are *masculine* genders.

<sup>7</sup> The letter "ن" in "فاتقون" by Arabic (*linguistic*) Rule, is called "نون الوقاية أو العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي" The speaker's pronoun "ي" in "فاتقون" is *omitted*, for "التخفيف" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*. See *أعراب القرآن، لمحمود صافي*

<sup>8</sup> The word "نطفة" in the text has at least *two* distinct meanings: (1) *a drop of pure or clear water*, (2) *drop of semen*. Clearly, and Allah knows best, here "نطفة" is the *male semen*.

<sup>9</sup> The word "al-an'am" = "الأنعام" or "neam" "نعم" means those animals that have *cloven hoof (foot)* and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كل ذي خلف وظلف" = *cattle, sheep, goats, and camels*.

(in) and when you<sup>z</sup> pasture (out)<sup>11</sup>.

7. And [it<sup>w</sup>] carries your<sup>n</sup> loads to a *bala'den* (region/ country) not be you<sup>z</sup> *ba'legbey*<sup>x</sup> (you<sup>f</sup> are-reaching) it<sup>x</sup> except by the selves' <sup>w</sup> hard-ship<sup>12</sup>; verily your<sup>n</sup> Lord (is) surely *Ra'oofon*<sup>13</sup> (iteratively Forbearer/ Clement) *Raheemon* (iterative mercy Giver).

8. And the horses<sup>w</sup> and the mules<sup>x</sup> and the donkeys<sup>x</sup> to you<sup>z</sup> ride it<sup>w</sup> and (as) an adornment<sup>w</sup> and [He] creates what not you<sup>z</sup> know.

9. And on Allah the path's direction<sup>14</sup>; and of it<sup>w</sup> (is) a deviator; and had [He] willed surely [He] (would have) divinely-guided you<sup>b</sup> wholes.

10. He Who descended from the sky <sup>w</sup> water<sup>x</sup> for you<sup>b</sup> from it<sup>x</sup> a drink; and from it<sup>x</sup> trees<sup>w</sup> in it<sup>x</sup> you<sup>z</sup> graze.

11. Sprouts [He] for you<sup>z</sup> by it<sup>x</sup> the *zar'a*<sup>15</sup> (crops before harvesting/ sprouts) and the olives and the date-palms<sup>w</sup> and the grapes<sup>16</sup> and of all the *thamara'te*<sup>w</sup> (trees-/ plant crops/ fruits) <sup>w</sup> verily in *tha'leka* (afar-that-it/) <sup>x</sup> surely (is) an *Aya'tan*<sup>w</sup> (miracle/ sign/ proof) for a people *yatafakkarona* (iteratively cerebrating they<sup>z</sup>).

12. And [He] subjugated for you<sup>b</sup> the night<sup>x</sup> and the day<sup>x</sup> and the sun<sup>w</sup> and the moon<sup>x</sup> and the stars<sup>w</sup> *musakharaten*<sup>17</sup> (they that are driven/ subjectable beings) by His command; verily in *tha'leka* (afar-that-it/) <sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (miracles/ signs) for a people cerebrating.

13. And what *thara'a* ([He] created/ propagated/ manifested) for you<sup>b</sup> in the Earth<sup>w</sup> dissimilar (are) its<sup>x</sup> [the] hues; verily in *tha'leka* (afar-that-it/) <sup>x</sup> surely (is) an *Aya'tan*<sup>w</sup>

وَحِينَ تَسْرَحُونَ ﴿١١﴾

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَلَغِيهِ إِلَّا شِقِّ الْأَنْفُسِ ﴿١٢﴾ إِنَّ رَبَّكُمْ لَرَّءُوفٌ رَّحِيمٌ ﴿١٣﴾

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿١٤﴾

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ هَدَىٰكُمْ أَجْمَعِينَ ﴿١٥﴾

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٦﴾

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٧﴾

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٨﴾

وَمَا ذَرَأَّا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ

<sup>10</sup> That is late in the day. Clearly the “homing” comes later in the day while the “pasturing” precedes it. But the reason for such introduction of the “homing” before the “pasturing” in order to immediately conjoin it with the “beauty” derived from the “an'aam” as they return home with their bellies full and their udders enlarged as they are full with milk and all are satisfied, the animals and their owners.

<sup>11</sup> That is in morning.

<sup>12</sup> The expression “شِقِّ الْأَنْفُسِ”=hardship to the *anfso* (entities) means very difficult to reach or obtain.

<sup>13</sup> The word “رُؤُوفٌ” of “الرَّافِقَةُ” which is more intensive than “الرحمة,” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient; while “الرَّافِقَةُ” is in addition to “الرحمة” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرَّافِقَةُ” is a protective-mercy=clemency. And “رُؤُوفٌ” is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

<sup>14</sup> That is to say upon Allah to show the direction to His way, although some people go astray.

<sup>15</sup> See the Lexicon to this Translation for the significant meaning of this word.

<sup>16</sup> Invariably throughout the Qur'an when the reference is made to the “النخل و الأعناب” the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as “الكرم,” never ever the mention of the “grapevine per se but the reference is made only to the fruit itself, i.e. the grapes.” In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to “العنب” as “الكرم,” because surely the “الكرم” is the Muslim. And in another narration: verily only that “الكرم” is the heart of the believer. See نزهة المتقين؛ شرح رياض الصالحين. Refer to the attached list of references.

<sup>17</sup> The word “musakharaten” is plural, objective noun, meaning they that are driven, subjectable beings, for which there is no English equivalent, as almost always for objective nouns.

(miracle/ sign/ proof) for a people <i>yadhdha-kkarona</i> (they <sup>z</sup> repetitively-reminisce).	يَذْكُرُونَ ﴿١٦﴾
14. And HeWho subjugated the sea <sup>x</sup> to you <sup>b</sup> eat from it <sup>x</sup> fresh meat and <i>tastakh'rejo</i> (affirmably extract you <sup>z</sup> ) from it <sup>x</sup> an ornament <sup>w</sup> you <sup>z</sup> wear it <sup>w</sup> ; and[you <sup>s</sup> ]see the <i>folka<sup>x</sup></i> (ship/ ships) <sup>x</sup> plowers in it <sup>x</sup> ;and to <i>tabtagho</i> <sup>18</sup> (you <sup>z</sup> earnestly-quested) of His munificence; and <i>la'alla</i> (craving currently unavailable deed that/perhaps) you <sup>b</sup> thank you <sup>z</sup> .	وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلًا حَلِيقًا تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَازِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٧﴾
15. And[He] cast in theEarth <sup>w</sup> anchors <sup>19</sup> (catches/ fasteners/ stabilizers), that not <sup>20</sup> [it <sup>w</sup> ] wobbles by you <sup>b</sup> and rivers, and paths <i>la'alla</i> (craving currently unavailable deed that,perhaps)you <sup>b</sup> <i>tahtadoona</i> (you <sup>z</sup> find and accept the divine-guidance).	وَأَلْقَى فِي الْأَرْضِ رَوْسًا أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٨﴾
16. And landmarks <sup>w</sup> /signs <sup>w</sup> and by the star they <i>yahtadoona</i> (they <sup>z</sup> find and follow the aright-guidance).	وَعَلَّمَتْهُمُ النُّجُومَ هُمْ يَهْتَدُونَ ﴿١٩﴾
17. Does then Who [He] creates like who <sup>p</sup> [be] creates not; do then not you <sup>z</sup> reminisce.	أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذْكُرُونَ ﴿٢٠﴾
18. And <i>en</i> (if) you <sup>z</sup> count Allah's boon <sup>w21</sup> not <i>tobssso</i> <sup>22</sup> (you <sup>z</sup> comprehensively reckoned) it <sup>w</sup> ; verily Allah surely (is) <i>Ghafooron</i> (iterative Forgiver), <i>Raheemon</i> (iterative mercy Giver).	وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿٢١﴾
19. And Allah knows what you <sup>z</sup> conceal and what you <sup>z</sup> disclosed.	وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ﴿٢٢﴾
20. And who <sup>r</sup> they <sup>z</sup> invoke of lesser than/without Allah not create they <sup>z</sup> a thing, while they (are being) created <sup>23</sup> .	وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٣﴾
21. Decedents, other than quicks <sup>24</sup> while not perceive they <sup>z</sup> <i>ayyana</i> <sup>25</sup> (when/ which momentous period) (are to be) resurrected they <sup>z</sup> .	أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢٤﴾
22. Your <sup>n</sup> <i>Elaho</i> (Deity) (is) an <i>Elahon</i> (a Deity) One; so who <sup>r</sup> not they <sup>z</sup> believe by the Hereafter <sup>w</sup> their hearts (are) negaters <sup>w</sup> and they (are) <i>mustakberoon</i> <sup>26</sup> (they <sup>z</sup> affirmably stand haughtily above submission).	إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٥﴾

<sup>18</sup> The word “ابتغى” = “طلب حثيثاً” meaning: earnestly quested.

<sup>19</sup> That is the mountains.

<sup>20</sup> The particle “أن” has many implicative meanings, among them: “لنلا” = “in order not to.” See ابن هشام مغني اللبيب.

<sup>21</sup> See the *Lexicon* attached to this Translation for “ne’amah” (“boon”).

<sup>22</sup> The word “احصى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر.

<sup>23</sup> Although the word “يخلقون” is a present tense but the reference is intended for the past. However, the Arabic language, being topped by The Qur’an, by way of elegance and eloquence, numerous uses the present to refer to the past or uses the past to refer to the present.

<sup>24</sup> The word “أحياء” is subjective, masculine, plural noun. It means: they who are alive. The word “quicks” mean “أحياء”, in the phrase “The quick and the dead,” see the updated Merriam Webster’s Dictionary.

<sup>25</sup> The word “ayyana” = “أيان” really is “أي أوان أو أي حين” but with reverence and magnanimity for whatever “أيان” was used for. See معجم النحو which period, a specific and important (momentous) occurrence happen.

<sup>26</sup> The word “mustakberoon” = “مستكبرين” does not have an exact English equivalent per se. It is plural, masculine, subjective noun, meaning: they who disdain others and are affirmably self-exalters and arrogating self-pridefulness. Hence, we transliterate and parenthetically explain.

23. <i>La'jaram</i> <sup>27</sup> ( <i>inevitably-right</i> ) truly Allah knows what they <sup>z</sup> conceal and what they <sup>z</sup> disclose; verily He loves not the <i>mustakbereena</i> <sup>28</sup> (= <i>to mustakberoona</i> , in previous <i>Ayah</i> ).	لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾
24. And if ( <i>had been</i> ) said for them what descended your <sup>n</sup> Lord; said they <sup>z</sup> : the firsts' ( <i>ancients</i> ) fables.	وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رِبْكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾
25. To bear they <sup>z</sup> their <i>awzara</i> <sup>29</sup> ( <i>ill-burdens/sins/offenses</i> ) complete <sup>w</sup> The <i>Qeyamatey</i> 's <sup>w</sup> ( <i>Judgment's</i> ) Day and of <i>awzara</i> whom <sup>r</sup> mislead [them they <sup>z</sup> ] by other than knowledge; lo, fouled what <i>yazxerona</i> ( <i>ill-burden they</i> <sup>z</sup> ).	لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزُرُونَ ﴿٢٥﴾
26. <i>Qad</i> ( <i>already and affirmatively</i> ) connived who <sup>r</sup> of before them, then <i>ata</i> <sup>30</sup> ( <i>uprooted and destroyed</i> ) Allah their <i>bon'yanax</i> ( <i>fixed-and-aggrandized build</i> ) <sup>x</sup> from the bases, so tumbled on them the roof from above them and <i>ata</i> ( <i>came to</i> ) them the torment from whence not perceive they <sup>z</sup> .	قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَنَّهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾
27. Afterwards The <i>Qeyamatey</i> 's <sup>w</sup> ( <i>Judgment's</i> ) Day <sup>x</sup> [He] disgraces them and says [He]: where ( <i>are</i> ) My partners whom <sup>x</sup> you <sup>c</sup> were mutually contending in them; said who <sup>r</sup> <i>oto</i> ( <i>had been accorded/given they</i> <sup>z</sup> ) the knowledge: verily the ignominy today and the ill ( <i>are</i> ) over the unbelievers.	ثُمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشْتَقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾
28. Whom <sup>r</sup> <i>tatawaffa</i> ( <i>while dying receive</i> ) them the angels ( <i>while being</i> ) <i>dba'lemey</i> <sup>31</sup> ( <i>he-they injustice-doers</i> ) ( <i>to</i> ) their selves <sup>w</sup> then they <sup>z</sup> cast the <i>salama</i> ( <i>submission/reconciliation/-peace</i> ): not we were working of an ill, <i>bala</i> <sup>32</sup> ( <i>certainly-not</i> ), verily Allah ( <i>is</i> ) Omniscient by what you <sup>c</sup> were working.	الَّذِينَ تَتَوَفَّيْهُمْ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾
29. So let-enter you <sup>z</sup> Hell's <sup>w</sup> doors, immortals you <sup>z</sup> ( <i>are</i> ) in it <sup>w</sup> ; so surely wretched the <i>mathwa</i> <sup>33</sup> ( <i>forced: long-term-</i>	فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ

<sup>27</sup> The word “لا جرم” means *inevitably-right*. See التاج. To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning. Thus, “لا جرم” = “Not avoidable rightly” = inevitably right.

<sup>28</sup> The word “*mustakbereen*” = “مستكبرين” i.e. see footnote 2667 above.

<sup>29</sup> The word *awzar* = plural of “وزر” = *we'zir*, means: *heavy: burden/sin/offense*. Translated parenthetically here as “*heavy: burden/sin/offense*” as it is a *heavy: burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for the “وزير” = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be *fatal* to him and others. Thus, I chose to further *qualify* “*burden*” by the word “*ill*” as such qualification *really and truly best approximate* the *seriousness* of such a burden in reference. See اللسان

<sup>30</sup> The word “أتى” = in such sentence-construct means is an Arabic *tongue* expression meaning: “*uprooted*” and *destroyed*. See اللسان

<sup>31</sup> See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “*injustice-doer*” and “ظلم” = “*wronged*.”

<sup>32</sup> The word “*bala*” = “*indeed-not*” is absolutely *not* synonymous to “yes” = “نعم” see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

<sup>33</sup> In “اللسان” “ثوى” = *هلك*; and “مثنوى” in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the “مثنوى” is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa*-abode is an obligatory one and so “*forced: long-term/semi-permanent-abode*” seems to me rather appropriate.

/semi-permanent-abode) (of) the *mutakabberena*<sup>34</sup> (haughtiness-practicers).

30. And (had been) said for whom<sup>r</sup> *ettaqaw* (they<sup>z</sup> reverentially guarded not to displease Allah) what your<sup>n</sup> Lord descended; said they<sup>z</sup>: *khayran* (mercy/goodness/-desirables/provision/rain), for whom<sup>r</sup> *abasano* (they<sup>z</sup> rendered meritorious-deeds) in this<sup>w</sup> world<sup>w</sup> *hasanaton*<sup>w</sup> (a meritorious-deed)<sup>w</sup>; and surely the Hereafter's<sup>w</sup> home<sup>w</sup> (is) *kharon* (superior/worthier) and surely *ne'ama* (most excellent) (is) the *muttaqeena*'s (reverential guarders' against Allah's displeasure)'s home<sup>w</sup>.

31. *Adnen*'s (Eden's)<sup>35</sup> Paradises<sup>w</sup> enter it<sup>w</sup> they<sup>z</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; for them in it<sup>w</sup> whatever<sup>36</sup> they<sup>z</sup> will; like *tha'leka* (afar-that-it/) <sup>x</sup> requites Allah the *muttaqeena* (reverential guarders against Allah's displeasure).

32. Whom<sup>r</sup> *tatawaffa* (while dying receive) them the angels (all being) good, say they<sup>z</sup>: peace (be) on you<sup>b</sup> let-enter you<sup>z</sup> the Paradise<sup>w</sup> by what you<sup>c</sup> were working.

33. Do they<sup>z</sup> wait except that *ta'teya*<sup>w</sup> (descend/come)<sup>w</sup> (to) them the angels<sup>x</sup>; or *ya'teya*<sup>x</sup> your<sup>t</sup> Lord's command<sup>x</sup>; like *tha'leka* (afar-that-it/) <sup>x</sup> did who<sup>r</sup> of before them and not wronged<sup>37</sup> them Allah; [and] but they<sup>z</sup> were wronging (to) their selves<sup>w</sup>.

34. So betided them misdeeds<sup>w</sup> (of) what worked they<sup>z</sup>, and *haqa* (deservedly besieged) [by] them what they<sup>z</sup> were by it<sup>x</sup> *yastab'zeona* (affirmably-jesting they<sup>z</sup>).

35. And said who<sup>r</sup> they<sup>z</sup> partnered (deities with Allah): had Allah willed neither we worshipped of lesser than/without Him of a thing, we and nor our fathers and nor forbade we of lesser than/without Him of a thing; like *tha'leka* (afar-that-it/) <sup>x</sup> did who<sup>r</sup> (were) of before them; so is on the messengers except the announcement, the manifester.

36. And *laqad* (verily, already and affirmatively) We missioned<sup>38</sup> in every *Ummaten*<sup>w</sup> (people/community)<sup>w</sup> a messenger that let-worship you<sup>z</sup> Allah and let avoid you<sup>z</sup> the

فِيهَا فَلَيْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٣٠﴾

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ  
قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي  
هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ  
خَيْرٌ وَلَنِعَمَ دَارَ الْمُتَّقِينَ ﴿٣١﴾

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ  
تَحْتِهَا الْأَنْهَارُ هُمْ فِيهَا مَا يَشَاءُونَ  
كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣٢﴾

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ طَيِّبِينَ  
يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا  
الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ  
أَوْ يَأْتِيَ أَمْرُ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ  
مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ  
كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٤﴾

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ  
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٥﴾

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ  
مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ  
نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ  
دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ  
الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى  
الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٦﴾

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا  
أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا

<sup>34</sup> There is no noun in English for "متكبر" = who is prideful/haughty. To make a noun = "haughtiness-practicers".

<sup>35</sup> The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it except a prophet, seddique, or a martyr.

<sup>36</sup> The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which. See footnote 2768 above regarding "ظالم" = "فاعل الظلم".

<sup>37</sup> See footnote 2768 above regarding "ظالم" = "فاعل الظلم".

<sup>38</sup> The word "بعث" carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted.

<p><i>Ttagboot(devil/ tyrant/ rules of irreligious man-made system’); so of them whom<sup>P</sup> Allah had divinely-guided and of them whom<sup>P</sup>righted<sup>w39</sup> on him the misguidance<sup>w</sup>;so let-tread you<sup>z</sup>in the land<sup>w</sup>/Earth<sup>w</sup>; then let-see you<sup>z</sup> how [was<sup>x</sup>] consequence<sup>w</sup> (of) the deniers<sup>x</sup>.</i></p>	<p>الطُّغُوتِ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾</p>
<p>37. <i>En(if)[you<sup>s</sup>]hanker over their divine-guidance,so verily Allah divinely-aright not whom<sup>P</sup> [He/he]<sup>40</sup> misleads and not for them of na’ssereena (iterative succorers).</i></p>	<p>إِنْ تَحَرَّصَ عَلَى هُدًى فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾</p>
<p>38. And <i>aqsamo (they<sup>z</sup> oathed)</i> by Allah <i>jahda (ultimate)</i> their <i>ayma'ne (oaths)</i> notresurrects<sup>41</sup> Allah whom<sup>P</sup> [he] dies; <i>bala<sup>42</sup>(certailly-not)</i>, a promise on Him (<i>absolute</i>)-right<sup>43</sup>; [and,] but most the mankind not know.</p>	<p>وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثَ اللَّهُ مَنْ يَمُوتُ بَلَى وَعَدَّا عَلَيْهِ حَقًّا وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾</p>
<p>39. To manifest [He] for them (<i>that</i>) which<sup>x</sup> they<sup>z</sup> differ in it<sup>x</sup> and to know they<sup>z</sup> who<sup>r</sup> unbelieved they<sup>z</sup> that they were liars.</p>	<p>لِيَبَيِّنَ لَهُمْ الَّذِي اخْتَلَفُوا فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾</p>
<p>40. Verily only Our say for a thing<sup>x</sup> <i>edha (when/if)</i> We wanted it<sup>x</sup> that We say for it<sup>x</sup>: let-be [you<sup>s</sup>] so [it<sup>x</sup>] is.</p>	<p>إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾</p>
<p>41. And who<sup>r</sup> emigrated they<sup>z</sup> in (<i>the cause of</i>) Allah from after what (<i>had been</i>) wronged<sup>44</sup> they<sup>z</sup> assuredly<sup>45</sup> <i>nobanwe'a ([We] deservedly ensconce)</i> them in the world<sup>w</sup> a <i>hasanatan<sup>w</sup>(meritorious-deed)<sup>w</sup></i> and surely the Hereafter's<sup>w</sup> remuneration (<i>is</i>) bigger, if they<sup>z</sup> were (<i>to</i>) know.</p>	<p>وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبْوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جُزْءَ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾</p>
<p>42. Who<sup>r</sup> <i>ssabaro (they held on patiently)</i> and on their Lord they<sup>z</sup> trust.</p>	<p>الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾</p>
<p>43. And not We sent [of] before you<sup>s</sup> except men [We] reveal<sup>46</sup> to them, so let-ask you<sup>z</sup> the <i>Thekre's (The Qur'an's/he Book's)</i> folks<sup>w</sup> <i>en (if)</i> you<sup>c</sup> were, not knowing.</p>	<p>وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِيَ إِلَيْهِمْ فَسَئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾</p>
<p>44. By the evidences<sup>w</sup> and the writs and We descended to you<sup>s</sup> the <i>Thekra (The Qur'an)</i> to [you<sup>s</sup>] manifest for the mankind what <i>nozẓela(had been iteratively descended)</i> to them, and <i>la'allaa (craving currently unavailable deed that-/perhaps)</i> they <i>yatafakkarona(iteratively cerebrate they<sup>c</sup>)</i>.</p>	<p>بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾</p>

<sup>39</sup> The word “righted” is feminized, because it’s in reference to “misguidance” which is a feminine gender in Arabic.

<sup>40</sup> The word “يضل”= “misleads,” in Arabic it gives the sense of “يضل نفسه أو غيره” similarly “misleads” either himself or others. Whereas the word: “strays” suggests self straying. Also, the hidden pronoun in يضل can also refer to Allah, [He]. See القرطبي.

<sup>41</sup> See footnote 2841 above regarding sent.

<sup>42</sup> The word “bala”= “certainly-not” is absolutely not synonymous to “yes”=“نعم,” see the Lexicon attached to this Translation for more elaboration.

<sup>43</sup> The Arabic text says: “حقاً,” not “حق” i.e. the word “حقاً”= absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

<sup>44</sup> See the Lexicon attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “أظلم”= “wronger.”

<sup>45</sup> The “ل” in “لنبؤنهم” is a juratory “القسم” “ل”=“ل” amounting to= “التأكيد,” i.e. affirmation, expressed by “assuredly”.

<sup>46</sup> The word “نوحى” is rooted in “وحي أو أوحى” which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

45. Had then secured (*their selves*) who<sup>r</sup> connived they<sup>z</sup> the *sayye'aa'te<sup>w</sup>* (*demeritorious-deeds*)<sup>w</sup> that Allah implodes by them the Earth<sup>w</sup> or *ya'ateya<sup>x</sup>* (*betides/eventuates over*)<sup>x</sup> them the torment from whence not perceive they<sup>z</sup>.

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾

46. Or [He] takes (*punishes*) them in their transpose,<sup>47</sup> so not they (*are*) surely enfeeblers.

أَوْ يَأْخُذَهُمْ فِي تَقْلُبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾

47. Or [He] takes them on *takhawofen*<sup>48</sup> (*reducing by: gradual diminution at the extremities, or causing death to their notables*), so verily your<sup>n</sup> Lord (*is*) surely Ra'oofon<sup>49</sup> (*iteratively Forbearer/ Clement*) Raheemon (*iterative mercy Giver*).

أَوْ يَأْخُذَهُمْ عَلَىٰ خَوْفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾

48. Have [and]<sup>50</sup> not they<sup>z</sup> seen to what created Allah of a thing; shading its<sup>x</sup> shadow a'n (*off*) the right and the lefts *sujjaddan*<sup>51</sup> (*they are in kowtowing manner*) for Allah while they (*are*) *dakheroona* (*they who became contemptible or of no significance*).

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّؤُا ظِلَّهِ عَنِ الْعَالَمِينَ وَالشَّمَايِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾

49. And for Allah kowtow what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth<sup>w</sup> of a *dabba'ten*<sup>52</sup> (*she-moving-creature*), and the angels while they not *yestakheroona*<sup>53</sup> (*they~affirm their prideful haughtiness*).

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾

50. They<sup>z</sup> fear/know<sup>54</sup> their Lord from above them and they<sup>z</sup> do whatever they<sup>z</sup> (*are being*) commanded.

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

51. And said Allah let-not *tattakbetho*<sup>55</sup> (*you~take and presume*) two *elabs* (*deities*), verily only He (*is*) One Elabon, so *eyyaya*<sup>56</sup> (*indeed particularizing Me*) so let-you<sup>z</sup> dread [Me].

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِنِّي فَارْهَبُونَ ﴿٥١﴾

52. And for Him what (*are*) in the Heavens<sup>w</sup> and the Earth<sup>w</sup>; and for Him the religion<sup>57</sup> *wasseban* (*ever-lastingly*); do then other than Allah *tattaqoona* (*you~reverentially guard not to displease Allah*).

وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٥٢﴾

<sup>47</sup> The word “تقلبهم” = “*their transpose*,” means their *betaking* themselves *uninhibitedly moving*.

<sup>48</sup> Reducing by: *frightening by gradual decrease from the protective means at the greatest or utmost notables*.

<sup>49</sup> The word “رؤوف” of “الرافة” which is more *intensive* than “الرحمة,” as “الرحمة” = “*mercy*,” which is kindness imparting delight to its recipient; while “الرافة” is in addition to “الرحمة” it involves *protecting* against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرافة” is a *protective-mercy*=clemency; and “رؤوف” is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

<sup>50</sup> The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ, و, لم) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the Lexicon attached to this Translation for more elaboration.

<sup>51</sup> The word “سجداً” = “*sujjaddan*” is an *adverbial* construct, and there is no English equivalent, so I chose transliteration and parenthetical expression (*in a kowtowing manner they*).

<sup>52</sup> For lack of a better term I chose a “*she-moving-creature*” for “دابة,” as a simple “*she-creature*” (alone) will not do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*.

<sup>53</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

<sup>54</sup> Linguistically the word “خاف” carries dual meanings: (1) *fear* and (2) *know*. Both meanings could apply.

<sup>55</sup> The word “اتخذ” from “الاتخاذ” which is “افتعال” for “الاتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making/ presuming some-thing of what was taken. Thus, it is not just the mere taking.

<sup>56</sup> The word “إياه” = “إداة توكيد لضمير منصوب” = an article of *intensity* for an *objective pronoun*.

<sup>57</sup> The word “religion” = “الدين” means the *whole criteria of the prescriptions and proscriptions of the religion*.

53. And what ( <i>is</i> ) by you <sup>b</sup> of a boon <sup>w58</sup> so ( <i>it<sup>w</sup> is</i> ) from Allah; afterwards if touched/betided you <sup>b</sup> the harm then to Him you <sup>z</sup> louden.	وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ ﴿٥٣﴾
54. Afterwards if [He] doffed the harm off you <sup>b</sup> <i>edha</i> ( <i>suddenly/whereas</i> ) a team of you <sup>b</sup> by their Lord they <sup>z</sup> partner ( <i>other deities</i> ).	ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾
55. To unbelieve/(be)ungrateful <sup>59</sup> they <sup>z</sup> by what <i>aa'tayna</i> ( <i>We accorded/gave</i> ) them; so <i>tamatta'a</i> ( <i>let-relish the transitory delight</i> ) you <sup>z</sup> so will know you <sup>z</sup> .	لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾
56. And they <sup>z</sup> make for what not know they <sup>z</sup> a lot of what <i>razaqna</i> ( <i>We provided/allotted</i> ) them; <i>ta-Allahey</i> <sup>60</sup> ( <i>by Allah</i> ) surely assuredly <sup>61</sup> ( <i>shall be</i> ) asked you <sup>z</sup> <i>amma</i> ( <i>regarding</i> ) what were you <sup>c</sup> <i>taftarona</i> ( <i>you<sup>z</sup> craft a lie for fraudulent end</i> ).	وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ ﴿٥٦﴾
57. And they <sup>z</sup> make for Allah the daughters <i>subhana</i> <sup>62</sup> ( <i>Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of</i> ) Him; and for them what they <sup>z</sup> desire.	وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾
58. And if <i>bushshera</i> <sup>63</sup> ( <i>had been told pleasant tidings</i> ) an <i>ahado</i> ( <i>lone/any-one</i> ) ( <i>of</i> ) them, by a female remained his face blackened <sup>64</sup> while he ( <i>is</i> ) <i>kadheemon</i> <sup>65</sup> ( <i>unrelentingly suppressor of his grief</i> ).	وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾
59. Mutually veils <sup>66</sup> [ <i>he</i> ] from the people of ill of what <i>bushshera</i> ( <i>he had been told pleasant tidings</i> ) [ <i>by it<sup>x</sup></i> ], does-/should [ <i>he</i> ] hold it <sup>x</sup> on a humiliation or [ <i>he</i> ] buries it <sup>x</sup> in the <i>tora'be</i> ( <i>crushed sand</i> ); Lo.Fouled what they <sup>z</sup> rule.	يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهٖ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾
60. For whom <sup>r</sup> not believe they <sup>z</sup> by the Hereafter <sup>w</sup> ( <i>is</i> ) the ill parable/example; and for Allah ( <i>is</i> ) the parable/example the highest, and He ( <i>is</i> ) The Mighty The <i>Hakeemo</i> <sup>67</sup> ( <i>infinite hekma</i> <sup>68</sup> Possessor).	لِّلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السُّوءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

<sup>58</sup> See the *Lexicon* attached to this Translation for “*ne'amah*” (“boon”).

<sup>59</sup> The “*كفر*” has several meanings: (1) unbelieved, (2) rejected, (3) was ungrateful, or thankless.

<sup>60</sup> The word “*ta-Allahey*” is made up of *two distinct* components: the “*ta*”= “ت” and “*Allahey*.” The “*ta*” is “ت” = “القسم” = a “*jurative particle*,” in English it’s equivalent to “*by*” in the sense of: “*in the name of*,” and “*Allahey*” is “Allah” grammatically inflected because of the *prepositional genitive particle* “*ta*.”

<sup>61</sup> The “ل” in “النسألن” is a *juratory* “القسم” = “ل” = “التأكيد” i.e. *affirmation*, expressed by “*assuredly*”.

<sup>62</sup> The word “*subhana*”= “سبحانه” has no English equivalent. The word is made up of two parts: “*subhana*” and the pronoun “*ho*”= “Him.” Wherever the word “*subhana*,” or its *associates/inflections* (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “*subhana*”= “سبحان” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).

<sup>63</sup> See the *Lexicon* attached to this Translation for *bashshara*/*youbashsharo*/*mubasheron*= يُبَشِّرُ/يُبَشِّرُ/يُبَشِّرُ.

<sup>64</sup> The expression “*face blackened*” is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress.

<sup>65</sup> See the *Lexicon* to this Translation for “*كظيم*” and its explanation.

<sup>66</sup> The word “*يتوارى*” in “استتر وراء حاجب” = “يتوارى” i.e. veiled. And veiled= covered with a veil or concealed behind a cover. See الهادي.

<sup>67</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>68</sup> See the *Lexicon* attached to this Translation for “*hekma*.”

61. And had/if<sup>69</sup> Allah *you'aakbetho*<sup>70</sup> (retributively-punishes) the mankind by their injustice, [He] (would have) not left on it<sup>w</sup> (the Earth<sup>w</sup>) of a *dabba'ten*<sup>71</sup> (she-moving-creature); but [He] defers them to *ajalen*<sup>72</sup> (term-limit) *musamma*<sup>73</sup> (that which is designated and/or named); so if came their *ajalo* (term-limit), neither slacken/tarry<sup>74</sup> they<sup>z</sup> tarrying hour<sup>w</sup> nor yastaq'demo (affirmably advance) they<sup>z</sup>.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهِمْ مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَعْجِرُونَ ۚ سَاعَةً ۚ وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

62. And they<sup>z</sup> make for Allah what they<sup>z</sup> dislike and describe their tongues the lying: that for them the *busna*<sup>75</sup> (excellent result); *la'jaram*<sup>76</sup> (inevitably-right) that for them The Fire<sup>w</sup> and that they *mufratton*<sup>77</sup> (are made vanguards in it<sup>w</sup>).

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ لَهُمُ النَّارُ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

63. *Ta-Allabey*<sup>78</sup> (by Allah) *laqad* (verily, already and affirmatively) We sent to *Umamem*<sup>w</sup> (nations/communities)<sup>w</sup> of before you<sup>b</sup>; then adorned for them the Satan their works, so he (is) their *wa'leyo*<sup>79</sup> (guardian/ally) today and for them (is) a painful torment.

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

64. And not We descended on you<sup>s</sup> The Book except to [you<sup>s</sup>] manifest for them (that) which<sup>x</sup> they<sup>z</sup> differed in it<sup>x</sup> and a divine-guidance<sup>x</sup> and a mercy<sup>w</sup> for a believing people.

وَمَا أُنزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

65. And Allah descended from the sky<sup>w</sup> water<sup>x</sup> so [He] quickened by it<sup>x</sup> the land<sup>w</sup> after its<sup>w</sup> death; verily in *tha'leka* (afar-that-it/) <sup>x</sup> surely (is) an *Aya'tan*<sup>w</sup> (miracle/-sign/proof) for a listening people.

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

66. And verily for you<sup>b</sup> in the *an'aame*<sup>w80</sup> (cattle/sheep/goats/and camels)<sup>w</sup> surely (is) *ebratan*<sup>w</sup> (an instructive-example)<sup>w</sup> *nusqeykum*<sup>81</sup> ([We] avail drink for you<sup>b</sup>) of

وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ

<sup>69</sup> The particle “لو” since it is a future-connected verb, probable to occur and not sure it’s a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

<sup>70</sup> The word “يؤاخذهم” in “يؤاخذهم” means retributively-punishes, certainly not “blames,” as what some might presume. See اللسان. In the Ayah: “had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (the Earth) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “أخذ” is retributively-punished.

<sup>71</sup> For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility.

<sup>72</sup> The word “الأجل” means term-limit, see اللسان.

<sup>73</sup> The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named.

<sup>74</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>75</sup> The word “الحسنَى” has more than one meaning in The Qur’an. So in addition to “Paradise” it means the “excellent result,” the most desired result, as in this Ayah and Allah knows best. See التاج.

<sup>76</sup> The word “لا جرم” means inevitably-right. See التاج. To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning. Thus, “لا جرم” = “Not avoidable rightly” = inevitably right.

<sup>77</sup> That is their share of torment in The Fire is hastened for them and so they are made among the firsts in Hell.

<sup>78</sup> See footnote 2499 above regarding “ta Allaba’e.”

<sup>79</sup> The word “وليهم” in “وليهم” could also mean: a friend.

<sup>80</sup> The word “the an’am” = “الأنعام” or “neam” “نعم” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذي خلف وظلف” = cattle, sheep, goats, and camels.

<sup>81</sup> The word “نُسْقِيكُمْ” rooted in “أسقى” and not “سقى.” And “أسقى” means availed (liquid) for drinking. See الراغب.

what (is) in [its <sup>x</sup>] <sup>82</sup> bellies, from betwixt excretion and blood, milk pure, palatable for the drinkers.

67. And of the *thamara'te<sup>w</sup>* (trees/plant crops/fruits) <sup>w</sup> (of) the date-palms<sup>w</sup> and grapes<sup>83</sup> *tattakbethona<sup>84</sup>* (you<sup>z</sup> take and make) of it<sup>x</sup> an intoxicant and a *rez'qan<sup>x</sup>* (victuals for sustenance) <sup>x</sup> *hasanan* (ultimate meritorious victual); verily in *tha'leka* (afar-that-it/) <sup>x</sup> surely (is) an *Aya'tan<sup>w</sup>* (miracle/-sign/proof) for a cerebrating people.

68. And [revealed]<sup>85</sup> your <sup>t</sup> Lord to the bees <sup>w</sup> that *ittakbeth<sup>86</sup>* (let-take and make you<sup>y</sup>) of the mountains <sup>x</sup> houses and of the trees<sup>w</sup> and of what they<sup>z</sup> trellis.

69. Afterwards let-eat<sup>y</sup> you<sup>y</sup> of all the *thamara'te<sup>w</sup>* (trees-/plant crops/fruits) <sup>w</sup> then let-trail<sup>y</sup> you<sup>y</sup> your<sup>y</sup> Lord's paths humbly/submissively; issues from its<sup>w</sup> bellies a drink<sup>x</sup> different (are) its<sup>x</sup> [the] hues<sup>x</sup> in it<sup>x</sup> (is) a cure for the mankind; verily in *tha'leka* (afar-that-it/) <sup>x</sup> surely (is) an *Aya'tan<sup>w</sup>* (miracle/sign/proof) for a people *yatafakkarona* (iteratively cerebrating they<sup>z</sup>).

70. And Allah created you<sup>b</sup>; afterwards *yatawaffa* ([He] fully receives you<sup>b</sup> while dead/dying); and of you<sup>b</sup> who<sup>p</sup> *youraddo* ([he] is to be reverted) to meanest (of) the age, as-to not know [he] after (his) knowledge a thing; verily Allah (is) Omniscient, Omnipotent.

71. And Allah favored some (of) you<sup>b</sup> above some in the provision<sup>x</sup>; so not whom<sup>t</sup> (had been) favored they<sup>z</sup>, (are) surely *ra'ddey* (forthwith-returning they<sup>z</sup>) their provision<sup>x</sup> over (to) whom<sup>t</sup> possessed their *ayma'ne* (right-hands) <sup>w</sup> (i.e. their slaves), so they (are) in it<sup>x</sup> coequal; is then by Allah's boon<sup>w87</sup> reject they<sup>z</sup>.

72. And Allah made for you<sup>b</sup> of your<sup>n</sup> selves<sup>w</sup> spouses<sup>w</sup> (*nives*); and [He] made for you<sup>b</sup> of your<sup>n</sup> spouses<sup>w</sup>

لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿١٦﴾

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ  
تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿١٧﴾

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي  
مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا  
يَعْرَشُونَ ﴿١٨﴾

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي  
سَبِيلَ رَبِّكَ ذَٰلِكَ مَخْرُجٌ مِّنْ بُطُونِهَا  
شَرَابٌ مُّخْتَلَفٌ أَلْوَنُهُ فِيهِ شِفَاءٌ  
لِّلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ  
يَتَفَكَّرُونَ ﴿١٩﴾

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ  
مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا  
يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ  
قَدِيرٌ ﴿٢٠﴾

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي  
الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِي  
رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ  
فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ  
تَجْحَدُونَ ﴿٢١﴾

وَاللَّهُ جَعَلَ لَكُمْ مِّنْ أَنْفُسِكُمْ أَزْوَاجًا  
وَجَعَلَ لَكُمْ مِّنْ أَزْوَاجِكُمْ بَنِينَ

<sup>82</sup> The pronoun “هـ” in “بطونه” refers to a masculine, plural, subjective noun. The “milk” comes from the females only. So it comes from “some” of the “أنعام.” And the “some” is masculine, plural noun, thus “its<sup>x</sup>.”

<sup>83</sup> Invariably throughout The Qur'an when the reference is made to the “النخل و الأعناب” the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as “الكرم,” never ever the mention of the “grapevine per se but the reference is made only to the fruit itself, i.e. the grapes.” In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to “العنب” as “الكرم,” because surely the “الكرم” is the Muslim. And in another narration: verily only that “الكرم” is the heart of the believer. See نزهة المتقين؛ شرح رياض الصالحين. Refer to the attached list of References.

<sup>84</sup> The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and making something of what was taken. Thus, it is not just the mere taking.

<sup>85</sup> The word “أَوْحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

<sup>86</sup> The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and making something of what was taken. Thus, it is not just the mere taking.

<sup>87</sup> See the Lexicon attached to this Translation for “ne'amal” (“boon”).

<p>sons and grandchildren; and [He] provided you<sup>b</sup> of the goodies <sup>w88</sup>; do then by the falsehood <sup>x</sup> they <sup>z</sup> believe; and by Allah's boon <sup>w89</sup> they <sup>z</sup> unbelieve-/deny/reject.</p>	<p>وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٦﴾</p>
<p>73. And they <sup>z</sup> worship of lesser than/without Allah what not possesses for them a <i>rez'qan</i><sup>x</sup> (provision) <sup>x</sup> from the Heavens <sup>w</sup> and the Earth <sup>w</sup> a thing, and they<sup>z</sup> cannot (i.e. not possible for them to do).</p>	<p>وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٧﴾</p>
<p>74. So let-not strike you <sup>z</sup> for Allah the parables/-examples; verily Allah knows and you<sup>f</sup> know not.</p>	<p>فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٨﴾</p>
<p>75. Struck Allah a parable/example: an <i>abdan</i><sup>90</sup> (slave) <i>mamlukan</i><sup>91</sup> (he who is being-owned), not [he] strengthens over any-thing; and whom<sup>p</sup> <i>raz'qna</i> (We gave victuals for sustenance to) <sup>x</sup> him from Us a <i>rez'qan</i><sup>x</sup> (victuals for sustenance) <sup>x</sup> <i>hasanan</i> (ultimate meritorious victual), so he expends from it <sup>x</sup> secretly and overtly; do they <sup>z</sup> level/even; the praise (is) for Allah, rather most (of) them not know.</p>	<p>۞ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَن رَّزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوِي ۚ أَتُحْمَدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٩﴾</p>
<p>76. And struck Allah a parable/example: twain-men, an <i>abado</i><sup>92</sup> (lone/any-one) (of) them both (is) <i>abkamo</i> (born mute), not [he] strengthens over any-thing, while he (is) a burden on his lord, everywhen [he] directs him not <i>ya'atee</i> ([he] produces) by a <i>khayren</i> (goodness/desirable-/worthiness); is he level/even and who<sup>p</sup> [he] commands by the justice while he (is) on <i>Sseratten</i> (road/way) straight.</p>	<p>وَضَرَبَ اللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بَخِيرٍ هَلْ يَسْتَوِي هُوَ وَمَن يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٠﴾</p>
<p>77. And for Allah the Heavens' <sup>w</sup> and the Earth's <sup>w</sup> invisible and not The Hour's <sup>w</sup> command<sup>x</sup> except like the sight's glance or it<sup>x</sup> (is) nearer; verily Allah over every-thing (is) Omnipotent.</p>	<p>وَاللَّهُ غِيبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أُمِرَ السَّاعَةِ إِلَّا كَلِمَةٍ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٨١﴾</p>
<p>78. And Allah <i>akbraja</i> ([He] produced/emerged) you <sup>b</sup> from your <sup>n</sup> mothers' bellies, not knowing you <sup>z</sup> a thing; and [He] made for you <sup>b</sup> the hearing and the sights /insights and the <i>af'edata</i> (keen-preoccupation of the hearts) <i>la'alla</i> (craving currently unavailable deed that/perhaps) you <sup>b</sup> thank they<sup>z</sup>.</p>	<p>وَاللَّهُ أَخْرَجَكُمْ مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٢﴾</p>
<p>79. Have not they <sup>z</sup> seen to the birds <sup>w</sup>, <i>musakharaten</i><sup>93</sup> (that are they: driven/subjectable beings) in the sky's <sup>w</sup></p>	<p>أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ</p>

<sup>88</sup> The word “طيبات” = “goodies” = “goodies, w” = a feminine gender means anything delectable and legitimate.

<sup>89</sup> See the Lexicon attached to this Translation for “ne'amal” (“boon”).

<sup>90</sup> The word “abdan” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

<sup>91</sup> The word “mamlukan” = “مملوكا” is an adjective for a masculine singular. There is no English equivalent for it.

<sup>92</sup> See the Lexicon attached to this Translation regarding “أحد.”

<sup>93</sup> The word “musakharaten” is plural, objective noun, meaning they that are driven, subjectable beings, for which there is no English equivalent, as almost always for objective nouns.

atmosphere; not holds them<sup>w94</sup> except Allah; verily in *tha'leka* (*afar-that-it/*)<sup>x</sup> surely (*are*) *Aya'ten*<sup>w</sup> (*miracles/-signs/proofs*) for a believing people.

80. And Allah made for you<sup>b</sup> of your<sup>n</sup> houses a repose-/dwelling, and [He] made for you<sup>b</sup> of the *an'ame's*<sup>w</sup> (*cattle/sheep/goats/and camels*)'s<sup>w</sup> hides houses, *tastakheffona*<sup>95</sup> (*affirmably-lighten you<sup>z</sup>*) it<sup>w</sup> (*on*) your<sup>n</sup> travel-day and your<sup>n</sup> encampment-day; and of its<sup>w</sup> wool and its<sup>w</sup> fur and its<sup>w</sup> hair furniture and *mata'an*<sup>96</sup> (*chattel/ things for utility*) to a while.

81. And Allah made for you<sup>b</sup> of what [He] created shadows; and [He] made for you<sup>b</sup> of the mountains coverts<sup>x</sup>; and [He] made for you<sup>b</sup> *sarabeela* (*raiments/mail*), protecting you<sup>b</sup> from the heat, and *sarabeela* protecting you<sup>b</sup> from your<sup>n</sup> *ba'sa* (*warfare*); like *tha'leka* (*afar-that-it/*)<sup>x</sup> [He] concludes on you<sup>b</sup> His boon,<sup>w97</sup> *la'alla* (*craving currently unavailable deed that/ perhaps*) you<sup>b</sup> *tosleemoona* (*you<sup>z</sup> submit/ you<sup>z</sup> be Muslims*).

82. So *en(if)* diverted they<sup>z</sup> then verily only on you<sup>g</sup> (*is*) the announcement<sup>x</sup> the manifester.

83. They<sup>z</sup> know Allah's boon<sup>w98</sup>; afterwards they<sup>z</sup> repudiate<sup>99</sup> it<sup>w</sup>; and most of them (*are*) the unbelievers.

84. And day resurrect<sup>100</sup> [We] from every *Ummaten*<sup>w</sup> (*people, generation*)<sup>w</sup> *sha'heedan* (*witnesser/testifier*), afterwards not (*to be*) permitted for whom<sup>r</sup> unbelieved they<sup>z</sup> nor (*are*) they *yousa'ataba* (*to be sought to apologize*) they<sup>z</sup>.

85. And if saw they<sup>z</sup> who<sup>r</sup> *dhalamo*<sup>101</sup> (*they<sup>z</sup> wronged*) the torment then not lightened *a'n (off)* them and nor they (*are*) to be reprieved.

86. And if saw they<sup>z</sup> who<sup>r</sup> partnered (*deities with Allah*) they<sup>z</sup> their partners said they<sup>z</sup>: (O), our Lord those, (*are*) our partners whom<sup>r</sup> we were invoking of lesser than/without You<sup>g</sup>; so they<sup>z</sup> cast to them [the] say: verily you<sup>b</sup> surely (*are*) liars.

87. And cast they<sup>z</sup> to Allah then-day the *salama* (*submission-/reconciliation/peace*) and strayed *a'n (off)* them what

السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٠﴾

وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارُهَا أَثْنَا وَمَتَعَا إِلَىٰ حِينٍ ﴿٨١﴾

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُم سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُم بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨٢﴾

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ ﴿٨٣﴾

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُوهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٤﴾

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٥﴾

وَإِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا تُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٦﴾

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا شَرِكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِن دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٧﴾

وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ وَضَلَّ

<sup>94</sup> The expression “[she-them] is to reflect the Arabic “هن” in the word “يُمْسِكُهُنَّ” which is in the feminine format, referring to the birds. And the “birds” is a “جمع تكسير”= “broken plural.”

<sup>95</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

<sup>96</sup> The word “متاع” = “mata'an” has many meanings, among them: furnishings, chattel, things for utility. See the *Lexicon* attached to this *Translation* for more elaboration.

<sup>97</sup> See the *Lexicon* attached to this *Translation* for “ne'amah” (“boon”).

<sup>98</sup> Ibid.

<sup>99</sup> That is in the sense of reject or refuse to recognize it.

<sup>100</sup> The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awaken, and prompted.

<sup>101</sup> See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged.”

they<sup>z</sup> were *yafstarona* (they<sup>z</sup> craft a lie for fraudulent end).

عَنْهُمْ مَا كَانُوا يَفْتُرُونَ ﴿٤٧﴾

88. Who<sup>r</sup> unbelieved they<sup>z</sup> and repelled they<sup>z</sup> a'n (off) Allah's path We augmented them a torment above the torment by what they<sup>z</sup> were corrupting.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٤٨﴾

89. And day [We] resurrect<sup>102</sup> in each *Ummaten*<sup>w</sup> (community-/people)<sup>w</sup> *sha'beedan* (iterative witnesser/testifier) on them of their selves<sup>w</sup> and We came by you<sup>g</sup> *sha'beedan* on these; and *naẓẓalna* (We repetitively descended) on you<sup>g</sup> The Book, an exposition/elucidation for everything and a divine-guidance<sup>x</sup> and a mercy<sup>w</sup> and a *bushra* (pleasant-tiding)<sup>103</sup> for the Muslims.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٤٩﴾

90. Verily Allah commands: by the justice, and the *ehsa'ne* (meritorious deed), and *eta'e* (giving) the kin's possessors; and restrains [He] a'n (regarding) the profanity<sup>w104</sup> and the *munka're*<sup>105</sup> (rationally objectionable or Sharey'ah prohibited deed/say) and the *baghya* (envy/selfish: excessiveness/-transgression), [He] exhorts<sup>106</sup> you<sup>b</sup> *la'alla* (craving currently unavailable deed that/ perhaps) you<sup>b</sup> reminisce you<sup>z</sup>.

﴿٥٠﴾ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥١﴾

91. And let fulfill<sup>107</sup> you<sup>z</sup> by Allah's covenant if covenanted you<sup>c</sup> and let-not breach you<sup>z</sup> the *ayma'na* (oaths)<sup>x</sup> after its<sup>w</sup> ratification and *qad* (already and affirmatively) made you<sup>c</sup> Allah on you<sup>b</sup> Custodee; verily Allah knows what you<sup>z</sup> do.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٥٢﴾

92. And let-not be you<sup>z</sup> like who<sup>u</sup> unraveled-she<sup>y</sup> her yarn,<sup>108</sup> from after a strength<sup>w</sup> (like)-filaments<sup>109</sup>; *tattakbethona*<sup>110</sup> (you<sup>z</sup> take and make) your<sup>n</sup> *ayma'ne* (oaths) a *dakbhalan* (stealth-deception) among you<sup>b</sup>, that an *Ummaton*<sup>w</sup> (party/community)<sup>w</sup> she (is) *arba* (more: numerous/prestigious/wealthier) than *Ummmaten*<sup>w</sup>; verily only Allah essays you<sup>b</sup> by it<sup>x</sup> and to manifests [He] for you<sup>b</sup> The *Qeyamatey's*<sup>w</sup> (Judgment's) Day<sup>x</sup> what you<sup>c</sup> were in it<sup>x</sup> differing.

وَلَا تَكُونُوا كَالَّذِي نَفَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَبَتْ تَتَخَذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلَيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٣﴾

<sup>102</sup> See the *Lexicon* attached to this Translation regarding *sent*.

<sup>103</sup> See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/mubashsheron* = يُبَشِّرُ مُبَشِّرٌ.

<sup>104</sup> The Arabic word used is "الفحشاء" = the noun of "فاحشة". See التاج. And "الفحشاء" = "profanity" or "profaneness" means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

<sup>105</sup> See the *Lexicon* attached to this Translation for this rather important word.

<sup>106</sup> The word "يعظكم" rooted in "وعظ" = "exhorted" or "admonished," and "موعظة," could mean: exhortation or admonition.

<sup>107</sup> The word "أوفوا" from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole. So, "أوفوا" means you endeavor and gather the last part of an obligation and fulfill it.

<sup>108</sup> The lofty expression "unraveled her yarn" is an Arabic tongue expression meaning the person who breaks his/her covenant.

<sup>109</sup> The word "أنكبت" is an adverbial construct, but I cannot find a suitable way for an adverbial construct except to parenthetically prefix "filament" with *like*, i.e. in a manner of.

<sup>110</sup> The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الأتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and making something of what was taken. Thus, it is not just the mere taking.

93. And had willed Allah surely [He] (*would have*) made you<sup>b</sup> one<sup>w</sup> *Ummatan*<sup>w</sup> (*nation/community*)<sup>w</sup> [and] but [He/be] misleads whom<sup>p</sup>/who<sup>p</sup> [H/be] wills and [He] divinely-guides whom<sup>p</sup> [He/be] wills; and surely assuredly<sup>111</sup> you<sup>z</sup> (*shall be*) asked *amma*(*regarding*) what you<sup>c</sup> were working. ﴿١٣﴾
94. And let-not *tattakbeth*<sup>112</sup> (*you<sup>z</sup> take and presume*) your<sup>n</sup> *ayma'ne*(*oaths*) a *dakbala*n (*stealth-deception*) among you<sup>b</sup> then slips a foot<sup>w</sup> after its<sup>w</sup> firming, and you<sup>z</sup> taste the ill by what you<sup>c</sup> repelled *a'n* (*off*) Allah's path and for you<sup>b</sup> (*is*) a great torment. ﴿١٤﴾
95. And let-not purchase you<sup>z</sup> by Allah's covenant a little/paltry price; verily only Allah has it<sup>x</sup> (*is*) *kbayron* (*superior/ worthier*) for you<sup>b</sup> *en*(*if*) you<sup>c</sup> were (*to*) know. ﴿١٥﴾
96. What you<sup>b</sup> have depletes; and what Allah has remains; and surely [We] assuredly<sup>113</sup> requite whom<sup>r</sup> *ssabaro* (*they had held on patiently*) their recompense by *ahsa'ne*<sup>114</sup> (*perfecter and beautifuler*) of what they<sup>z</sup> were working. ﴿١٦﴾
97. Whoever[he] worked righteously of a male or a female, while he (*is*) a believer, then surely [We] assuredly<sup>115</sup> enliven him a good<sup>w</sup> life<sup>w</sup> and surely [We] assuredly requite them their remuneration by *ahsa'ne*<sup>116</sup> (*perfecter and beautifuler*) (*of*) what they<sup>z</sup> were working. ﴿١٧﴾
98. So if you<sup>g</sup> read (*read is in the past tense*) The Qur'an, then *ista'edh*<sup>117</sup> (*let-[you<sup>s</sup>] affirmably refuge*) by Allah from the Satan, the *rajeeme* (*the ever multitudinously stoned*). ﴿١٨﴾
99. Verily he, not for him (*is*) an authority over whom<sup>r</sup> believed they<sup>z</sup> and on their Lord they<sup>z</sup> trust. ﴿١٩﴾
100. Verily only his authority (*is*) over whom<sup>r</sup> *yataw-llawnabo* (*they<sup>z</sup>: take him for guardian/ ally/ friend*) and who<sup>r</sup> they by him (*are*) *mushbrekoona* (*he-they who partner deities with Allah, be-polytheists*). ﴿٢٠﴾
101. And if We interchanged an *Aya'tan*<sup>w</sup> (*Qur'anic statement*) (*in*) place (*of another*) *Aya'ten*<sup>w</sup> (= *Aya'tan*) and Allah (*is*) knower by what *younazẓelo* ([He] *repetitively descends*), said they<sup>z</sup>: verily only you<sup>s</sup> (*are*) a *musta'ren* (*crafter of lies for fraudulent end*); rather most (*of*) them not know. ﴿٢١﴾

<sup>111</sup> The "ل" in "التسألن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

<sup>112</sup> The word "اتخذ" from "الإلتخاذ" which is "إفتعال" for "الإلتخاذ", as stated in لسان العرب, therefore, "اتخذ" is always taking and making something of what was taken. Thus, it is not just the mere taking.

<sup>113</sup> See footnote 2851 above only here regarding لنجزين.

<sup>114</sup> There is no English word for أحسن = *ahsane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

<sup>115</sup> Ibid, only here for لنحيين and لنجزين respectively.

<sup>116</sup> There is no English word for أحسن = *ahsane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

<sup>117</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

102. Let-say [you <sup>s</sup> ]: <i>naẓẓala</i> (repetitively descended) it <sup>x</sup> <i>Robo-al-Qudis</i> (Arch Angel/Gabriel) from your <sup>t</sup> Lord by the right <sup>118</sup> , to firm whom <sup>r</sup> believed they <sup>z</sup> ; and (it <sup>x</sup> is) a divine-guidance and a <i>bushra<sup>w</sup></i> (pleasant-tiding) <sup>w119</sup> for the Muslims.	قُلْ تَزَلَّهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾
103. And <i>laqad</i> (iteratively and affirmatively) [We] know verily they say they <sup>z</sup> : verily only teaches him a human; tongue (of) which <sup>x</sup> <i>yulhedona</i> <sup>120</sup> (bias/ deviously-incline they <sup>z</sup> ) to him (is) an <i>Aajami</i> (Non-Arabic), while this <sup>x</sup> (diction of <i>The Qur'an</i> is) a tongue Arabic manifest.	وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِي وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾
104. Verily who <sup>r</sup> not believe they <sup>z</sup> by Allah's <i>Aya'te<sup>w</sup></i> ( <i>Qur'anic statements</i> ) Allah divinely-guides not them and for them (is) a painful torment.	إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾
105. Verily only <i>yafstarey</i> ([he] crafts a lie for fraudulent end) the untruth who <sup>r</sup> not believe they <sup>z</sup> by Allah's <i>Aya'te<sup>w</sup></i> ( <i>Qur'anic statements</i> ); and those, they (are) the liars.	إِنَّمَا يَفْتَرِي الْكَذِبِ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٥﴾
106. Whoever [he] unbelieved by Allah from after his belief, except whom <sup>p</sup> [he] (had been) coerced while his heart (is) tranquil by the belief; [and,] but who <sup>p</sup> <i>sharaha</i> (he: opened/ pleased/ contented) by the unbelief a chest; then on them (is) a wrath from Allah and for them (is) a great torment.	مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾
107. <i>Tha'leka</i> (afar-that-it/) <sup>x</sup> (is) because verily they <i>istababbo</i> <sup>121</sup> (they <sup>z</sup> : questingly liked/ preferred) the life <sup>w</sup> (of) this world <sup>w</sup> over the Hereafter's <sup>w</sup> ; and verily Allah divinely-guides not the people, the unbelievers.	ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾
108. Those (are) whom <sup>r</sup> Allah stamped <sup>122</sup> on their hearts, and their hearing, and their sights/insights and those (are) they the neglectors.	أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمِعَهُمْ وَأَبْصَرَهُمْ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾
109. <i>La'jaram</i> <sup>123</sup> (inevitably-right), verily they in the Hereafter <sup>w</sup> they (are) the losers.	لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٩﴾

<sup>118</sup> The word "right," means *Allah's Speech*, which is *His Wisdom*, i.e. *real and true aright-guidance to all*.

<sup>119</sup> See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubashsheron* = *يُبَشِّرُ / يُبَشِّرُ*.

<sup>120</sup> The word "الحد" has many meanings, among them: *deviously inclined*, not just inclined.

<sup>121</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

<sup>122</sup> The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

<sup>123</sup> The word "لا جرم" means *inevitably-right*. See *التاج*. To make the Arabic "لا" corresponds to the English counterpart "not" the "inevitable" is legitimately modified to "not-avoidable" and "rightly" is of course added to it to complete the meaning. Thus, "لا جرم" = "Not avoidable rightly" = inevitably right.

<p>110. Afterwards verily your<sup>t</sup> Lord, for whom<sup>r</sup> emigrated they<sup>z</sup> from after when they<sup>z</sup> (<i>had been</i>) tested, afterwards <i>jahado</i><sup>124</sup> (<i>they<sup>z</sup> exerted their utmost mental/ physical and possessional efforts fighting/ striving in Allah's cause</i>) and <i>ssabaro</i> (<i>they<sup>z</sup> held on patiently</i>); verily your<sup>t</sup> Lord from after that (<i>is</i>) surely <i>Ghafooron</i> (<i>iterative Forgiver</i>), <i>Rabeemon</i> (<i>iterative mercy Giver</i>).</p>	<p>ثُمَّ إِنَّ رَبَّكَ لِلذَّيِّبِ هَاجِرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهِدُوا وَصَبِرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾</p>
<p>111. Day <i>ta'tee</i><sup>w</sup> (<i>haps/comes</i>)<sup>w</sup> each self<sup>w</sup> arguing a'n (<i>regarding</i>) itself<sup>w</sup> and (<i>to be</i>) fulfilled<sup>125</sup> each self<sup>w</sup> what it<sup>w</sup> worked while not they (<i>are</i>) <i>yodh'lamoona</i><sup>126</sup> (<i>to be wronged they<sup>z</sup></i>).</p>	<p>يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتَوَفَّى كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُمْ لَا يَظْلَمُونَ ﴿١١١﴾</p>
<p>112. And struck Allah a parable/example: a village<sup>w</sup> was<sup>w</sup> <i>aa'menatan</i> (<i>in a state of secured self-safety</i>), tranquil-she<sup>y</sup> (<i>it<sup>w</sup></i>); <i>ya'atee</i><sup>x</sup> (<i>appears/happens</i>)<sup>x</sup> it<sup>w</sup> its<sup>w</sup> <i>rez'qo</i><sup>x</sup> (<i>provision-/victuals for sustenance</i>)<sup>x</sup> opulently from every place; so it<sup>w</sup> unbelieved by Allah's boons<sup>w127</sup> so Allah (<i>caused it<sup>w</sup> to</i>) taste <i>lebasa</i> (<i>general occurrence involving everyone as if intimately wrapping around each</i>) the hunger and the fear<sup>128</sup> for what they<sup>z</sup> were <i>yassna'ona</i><sup>129</sup> (<i>carefully craft they<sup>z</sup></i>).</p>	<p>وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾</p>
<p>113. And <i>laqad</i> (<i>verily, already and affirmatively</i>) came (<i>to</i>) them a messenger of them then denied him they<sup>z</sup> so took them the torment while they (<i>were</i>) <i>dha'lemoona</i><sup>130</sup> (<i>injustice-doers</i>).</p>	<p>وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾</p>
<p>114. So let-eat you<sup>z</sup> of what Allah <i>razaqa</i> (<i>provided</i>) you<sup>b</sup> goodly legitimate; and let-thank you<sup>z</sup> (<i>for</i>) Allah's boon<sup>w131</sup> <i>en</i> (<i>if</i>) you<sup>c</sup> were <i>eyyaho</i><sup>132</sup> (<i>indeed exclusively Him</i>) worship you<sup>z</sup>.</p>	<p>فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَلًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾</p>
<p>115. Verily only [<i>He</i>] forbad on you<sup>b</sup> the carrion<sup>w</sup> and the blood and swine's flesh and what (<i>had been</i>) invoked for other than Allah by it<sup>x</sup>; so whomever [<i>he</i>] (<i>had been</i>) coerced neither a <i>baghen</i> (<i>selfish envier/ transgressor</i>) [<i>he</i>] nor an aggressor [<i>he</i>] so surely Allah (<i>is</i>) <i>Ghaforon</i> (<i>iterative Forgiver</i>) <i>Rabeemon</i> (<i>multitudinous mercy Giver</i>).</p>	<p>إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَيْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَيْسَ بِاللَّهِ غَفُورٌ رَحِيمٌ ﴿١١٥﴾</p>
<p>116. And let-not say you<sup>z</sup> for what describe your<sup>n</sup> tongues the untruth, this (<i>is</i>) <i>halalon</i> (<i>sanctioned/ legitimate</i>) and</p>	<p>وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ</p>

<sup>124</sup> The word "*Jahado*"= "*جاهدوا*,"= they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "*جاهد*" is root word for "*Jehad*," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

<sup>125</sup> The word "*توفى*" from "*الوفاء*"= "*التمام*," meaning gathering the last component of any obligation to make it a whole. Thus, "*توفى*" means had been endeavored and gathered the last part of an obligation and fully fulfilled it.

<sup>126</sup> The word "*wrong*" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

<sup>127</sup> See the *Lexicon* attached to this Translation for "*ne'amah*" ("*boon*").

<sup>128</sup> Some Arabic linguists said that: "*القتل*"= "*الخوف*" See *تاج العروس* and *اللسان*.

<sup>129</sup> The word "*يُصنعون*" is rooted in the verb "*صنع*," which means (1) *carefully chose*, or (2) *carefully crafted* or tried to approach perfection in making of (anything) or upbringing of any human or animal.

<sup>130</sup> The "*ظالمون*"= "*the injustice-doers*," as "*الظلم*"= "*injustice*."

<sup>131</sup> See the *Lexicon* attached to this Translation for "*ne'amah*" ("*boon*").

<sup>132</sup> The word "*إياه*,"= "*أداة توكيد و حصر لضمير منصوب*,"= an article of intensity and exclusivity for an objective pronoun.

this(is) *haramon* (forbidden/illegitimate), to *taftarona* (you<sup>z</sup> craft a lie for fraudulent end) on Allah the untruth; verily who<sup>r</sup> *yafstarona* (they<sup>z</sup> craft a lie for fraudulent end) on Allah the untruth not prosper they<sup>z</sup>.

لَتَفْتُرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتُرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يَفْلِحُونَ



117. Little *mata'aon*<sup>133</sup> (resource for a transitory worldly delight) and for them (is) a painful torment.

مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ

118. And on whom<sup>r</sup> *hado*<sup>134</sup> (they adopted the Jewish “lan”/ customs/ repented) We forbad what We narrated on you<sup>g</sup> of before; and not We wronged<sup>135</sup> them; [and,] but they<sup>z</sup> were wronging (to) their selves<sup>w</sup>.

وَعَلَى الَّذِينَ هَادُوا حَرَمًا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

119. Afterwards truly your<sup>t</sup> Lord for whom<sup>r</sup> worked they<sup>z</sup> the ill by a *jahalaten*<sup>136</sup> (acting ignorantly or incorrectly), afterwards repented they<sup>z</sup> from after *tha'leka* (afar-that-it/)<sup>x</sup> and reformed they<sup>z</sup> verily your<sup>t</sup> Lord from after it<sup>w</sup> surely (is) *Ghaforon* (iterative Forgiver) *Rabeemon* (multitudinous mercy Giver).

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ

120. Verily *Ebraheema* (Abraham) [was] an *Ummatan*<sup>w137</sup> (single believer in a community/ possessed various traits found in a community) <sup>w</sup> *gha'netan* (he-devotedly-obeyer/ submitter-/supplicant) for Allah *haneefan*<sup>138</sup> (soundly leaning [be]) and not[be] was of the *mushbrekeena* (he-they who partner deities with Allah/ he-polytheists).

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

<sup>133</sup> The word “متاع”=“mata'aon” is rooted in the word “مَتَّعَ”=“matta'a” with many meanings, among them: resources of transitory worldly delight. See *Lexicon* attached to this Translation for more elaboration.

<sup>134</sup> The word “hado” for the singular and “bado” for the plural, has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the “lan” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for “religion” per se, that is why they say: “lan,” that is they say the Mosaic Lan, instead of Mosaic religion.

<sup>135</sup> See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger.”

<sup>136</sup> The word “جهالة”=“jabalaten” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some-thing not correct. So the “jabalaten” is acting ignorantly or incorrectly.

<sup>137</sup> That means, and Allah knows best, *Ebraheem* (Abraham) (1) was the single believer in a whole community (or a nation) or (2) as an individual exhibited the traits of a whole people.

<sup>138</sup> The word “حنيفاً”=“ميلاً” in this *Ayah* is a predicate construct (for كان), hence “incliner/soundly leaning [be]. See *إعراب القرآن، لمحمود صافي*. The “inclining/leaning” is to the sound religion or faith of Ibraheem's (Abraham's); as he inclined/leaned away from his people's faith which was based on multiple idols' worships.

121. Thanker (be) for His boons <sup>w139</sup> ; <i>ejtabaha</i> ([He] favorably and directly selected) him and [He] divinely-guided him to a <i>Sseratten</i> (specific and a single path) straight.	شَاكِرًا لِأَنْعَمِهِ أَجْتَبَهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾
122. And <i>aa'taynaho</i> (We accorded him) in the world <sup>w</sup> a <i>hasanatan</i> <sup>w</sup> (meritorious-deed) <sup>w</sup> and verily he (is) in the Hereafter <sup>w</sup> certainly of the <i>ssa'leheena</i> (righteous-people).	وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾
123. Afterwards We revealed <sup>140</sup> to you <sup>s</sup> that <i>ettabe'a</i> (let-closely-follow[you <sup>s</sup> ]) <i>Ebraheema's</i> (Abraham's) sect <sup>w</sup> / faith <sup>w</sup> <i>haneefan</i> <sup>141</sup> (soundly-inclined[he]) and not [was] [he] of the <i>mushrekeena</i> (he-they who partner deities with Allah/he-polytheists).	ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾
124. Verily only (had been) made the Sabbath on whom <sup>t</sup> differed they <sup>z</sup> in it <sup>x</sup> and that your <sup>t</sup> Lord surely rules among them The <i>Qeyamatey's</i> <sup>w</sup> (Judgment's) Day <sup>x</sup> in what they <sup>z</sup> were in it <sup>x</sup> differing.	إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾
125. Let-invite [you <sup>s</sup> ] to your <sup>t</sup> Lord's path by the <i>hekma'te</i> <sup>w142</sup> (wisdom) <sup>w</sup> and the exhortation <sup>w143</sup> [the] <i>hasanatey</i> <sup>w</sup> (meritorious-deed) <sup>w</sup> ; and let-argue[you <sup>s</sup> ] (with) them by which <sup>u</sup> it <sup>w</sup> (is) <i>ahsa'no</i> <sup>144</sup> (perfecter and beautifuler); verily your <sup>t</sup> Lord: He (is) knowinger by whom <sup>p</sup> [he] strayed a'n (off) His path and He (is) knowinger by the <i>muhtadeena</i> <sup>145</sup> (they who found and accepted the divine-guidance).	ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾
126. And <i>en</i> (if) you <sup>c</sup> retaliated then let-retaliate you <sup>z</sup> by like what you <sup>c</sup> (had been) retaliated by it <sup>x</sup> ; and <i>la'en</i> (indeed if) <i>ssabartom</i> (held on patiently you <sup>c</sup> ) surely it <sup>x</sup> (is) <i>khayron</i> (choicer/superior/worthier) for the <i>ssa'bereena</i> (people of patience).	وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾
127. And <i>issber</i> (let-hold on patiently [you <sup>s</sup> ]) and not your <sup>t</sup> patience except by Allah; and let-not sadden [you <sup>s</sup> ] on them and let-not <i>tako</i> <sup>146</sup> (be [you <sup>s</sup> ]) in constriction of what they <sup>z</sup> machinate.	وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿١٢٧﴾
128. Verily Allah (is) with whom <sup>t</sup> <i>ettaqaw</i> (they <sup>z</sup> had reverentially guarded not to displease Allah) and whom <sup>t</sup> (are) benefactors.	إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

<sup>139</sup> See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

<sup>140</sup> The word “أَوْحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king. See اللسان.

<sup>141</sup> See footnote 138 above regarding “حنيفًا”.

<sup>142</sup> See the *Lexicon* attached to this Translation for “hekma.”

<sup>143</sup> The word “مَوْعِظَةٌ” rooted in “وَعِظَ” = “exhorted” or “admonished,” could mean: exhortation or admonition.

<sup>144</sup> There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

<sup>145</sup> See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon” / “muhtadeen. +

<sup>146</sup> *Tako* = *ta'kon*, shortened for *resoluteness* and *assertiveness*.